

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 761.)

From the breadth, vastness, and harmony of the Patriarchal governmental plan, we turn our attention now to the holy principles of the Gospel in connection with which it is designed; and we shall endeavour to show that the sentiments of the Gospel naturally belong to that plan of government.

We shall see extra beauty and force in those "principles of life," when viewed in connection with the doctrine of the endless existence and progress of our race.

First, in relation to the ordinances of the Gospel, we will say they all point to the high principles that should most actuate the life, if we progress or tend to reach, in the order necessary for celestial beings.

Thus baptism for the remission of sins, by immersion or burial in water, was instituted for such as are determined to follow after God, as a means of impressing on the mind that a burial of the old ways and a rising to a newness of life were necessary for the life and happiness of our being, and of that of all around. Those holy beings who in the beginning said, "Let us make man," desired the adoption of this ordinance as a means by which we should pay token of obedience and homage to our federal Head, and at the same time as a means by

which they could impress upon the soul the cleansing of motives and of principles without which we cannot possibly lay a foundation for eternal movements in harmony with the great theatre of life around us, in and over which righteousness and truth reign predominant.

Then the laying on of hands was instituted as a sacred order by which the heavens recognize and solemnly admit into their communion those who wish to drink into their spirit such as bind themselves to build up righteousness and truth in the souls of men, and thus prepare the way for the dominion of Him whose authority is not only laid in the elements of our being, but is cemented by the justice, the holiness, the benevolence, and the wisdom of his views.

A Church organization of Apostles and Prophets, Pastors, &c., in an order of men, who should be authorized to represent the Father and teach the true principles of his government, was raised up to teach his true spirit and sentiments; and brotherly love embodied in their organization the nearest approach that can, under the circumstances, exist to the holy paternal government—presidents above presidents, and family within family. They are absolutely necessary "till that which is perfect is come"—till the ancient, eter-

nal system can be fully ushered in. Then, having accomplished their great mission, (as Paul says,) that which is in part can be done away.

Then as to the spirit and sentiments of the Gospel—those uttered on the "Mount," for instance, are, it is true, good anywhere. They are good even in disorganized society, such as has existed for the last five or six thousand years, during which time there has been no government except that among ancient Israel, guaranteed to us by God; but men have on the main been the prey of every lustful aspirant to power who could get dominion by craft or force. They are good in such states, but will be a thousandfold more so when the one dominion with its thousand branches fills the earth.

The principles of righteousness of spirit and justice and integrity of soul are enjoined upon us, because they naturally are calculated to build up eternal confidence in the souls of men. They are principles of order and of beauty. Without them, no intelligence, no art, no science can harmonise mankind,—no heavenly society can be constituted. Because of the endless existence of man and his race, and consequently of society, with all its thousandfold associations, man is taught that, unless these principles are imbedded within his soul, he can have no place in the kingdom of heaven, for that kingdom will preserve itself by the tendency to harmony of all its principles. Viewing that kingdom in the light of a kingdom of eternal men and women upon the earth, who will need the application of these principles to produce this harmony, how deeply true does this appear! The great "moral principles" of Jesus rise into life as the foundation of the future heaven of mankind.

And so with the principles of mercy, charity, benevolence, and love: they cement hearts to hearts. They give the man who possesses them a claim on the mercy, the charity, the benevolence, the love of all around. If we were going to associate eternally with beings without our sympathies, it would not so much matter; but looking at man as an eternal being destined to move eternally in the midst of men and women, these truths stand out before us as principles of influence and power—principles which a man blesses himself in adopting and curses himself in rejecting, because he cuts him-

self off from the mercy, the help, and influence of the beings among whom he will eternally exist. They appear to the man who believes in the endless existence of the association of mankind as pearls of great price—keys of exaltation and of perpetual influence; and he glorifies God for the prospect of using them.

If this is true of men with men as large, who believe in the endless progression and continuance of the race, how true is it in the case of the members of the family constituted on the principles of the endless family order we have described!

The husband, the father, seeing that the main-staff of his future glory, influence, and dominion, if it is to be anywhere, is to be found in his wife and his children, their homage, their confidence, and their love, sees the unutterable necessity of abiding by the Gospel laws of truth, mercy, and justice,—the unutterable necessity for developing within himself that fountain of benevolence and kindness to which they can eternally repair; and, as true joy in family associations can only spring from the cultivation of the affections, the great necessity for adopting every course that will develop those affections in their greatest force. He is thus thrown back upon himself and necessitated (if he will gain the salvation for which he is constituted,) to develop the Godlike attributes within his soul. They are the basis of his only hopes of joy, of confidence, of love, and power.

His children, in the light of these great truths, understanding that their destiny is of the same order as their parents—to be gained on the same principle,—and that they can never claim or get from others effectually (when they become parents,) that which they have not gained a character for yielding in their turn, are in acts of obedience and help and love the road by which they can alone themselves progress; and in the honour and glory which they shed around their head they of necessity must see their own.

The husband and the wife, seeing no death upon their road—no separation but for an interval, can have no fear of loving each other too much, or of loving so as to unfit them for the nature of their future heaven. They fear not to put forth the full strength of their affection, and that in a manner such as those who live in the constant expectation that death any mo-

ment may end for ever their relationship, can never know anything about; while every member of the family compact, feeling their full value to each other, and their uselessness apart, are led by every principle of mutual or self-interest to draw towards each other and around their federal head.

The views of eternity held by such a family as this lead, then, of necessity, if they will share the glories of a future state, to enshrine the virtues of the Gospel within their hearts. None can love each other as they can—none see the necessity of rectitude and truth as they, because all their associations are viewed as eternal. Before their eyes the endless, blessed consequences and results of good run out like the branches of a fruitful tree, while the results of evil are plain before them as the cutting off of confidence—the damming up of their progress for eternity—the loss of everything.

Who can see the beauty of the keeping of the marriage covenant inviolate like those who understand or believe in the eternal union of the sexes? Who see it like those who see not only happiness, confidence, every family and social joy, the preservation of the finer feelings of the soul, depending not only on it in this life, but throughout the countless ages of eternity, filling through all time to come the fruits of honour, security, and peace, or sprinkling over all bitterness and gall? Who can see the guilt of seduction like those who understand that it is a violation of an eternal order, upon which it is established by all the powers above, that life shall eternally progress,—a breaking in upon the eternal arrangements of the Almighty,—the destruction of the very groundwork upon which the happiness of eternal life is to be reared? Who can deny that the purpose, the utility of the Gospel laws of chastity and virtue is enshrined and drilled—is lifted up into the glory of a divine, beautiful, and necessary truth by the scheme of life and salvation as preached by "Mormonism?"

Who can deny that the whole retinue of eternal truths become more glorious in the prospect of eternal day for the race of man? They are made for such beings as the men and women of this earth. It is the peculiar characteristic of their souls that need them. The truthfulness of the statements made by Jesus and

others about the boundless value of such principles is alone brought fully out, if man is viewed as man in an eternal light. In the light of "Mormonism" alone can it be fully seen how true are the words of Jesus, that he who does not build his fabric of salvation upon (what the religious world lightly call) his "moral principles" shall have his "house" come down a ruin about his ears.

In summing up this chapter, we say, in the first place, "Mormonism" represents God as sending with man to the earth a scheme suited to all his wants, instead of (as generally supposed,) leaving him to concoct his own scheme of management, his ability to do which effectually has been so strikingly displayed in the history of the last six thousand years of despotism, usurpation, and lust, rising and tumbling empires, despotisms breeding republicanism, and republicanism breeding despotisms or monarchical institutions back again,—the whole, with scarcely an intermission, a disturbed and chaotic sea. "Mormonism" lifts up the standard of the Almighty's ways by displaying him as a planner equal to all the necessities of his work—brings his character out far more into the light of a fatherly provider, while the confusion, the misery, and the disorganization of ages are laid at the feet of man; in other words, reveals to us arrangements of Deity which breathe of the real "policy of a God."

"Mormonism," then, in presenting to us the Gospel science, not as a temporary expedient arranged for the first time when its application was devised to this earth, but as an eternal system running through the boundless ages of eternity past and to come, again presents us with views strikingly characteristic of the movements of an eternal Being.

Again: We have seen that the religion now under consideration ascribes to God a plan of life and salvation in which the movements of nature are seen to harmonize with and prove a base-work for light, truth, and the progress of all intelligence and power; while, on the other hand, it shows us how the principles of light and truth are evermore working with nature, and pushing her movements eternally ahead; and thus clearly the Latter-day Gospel manifests the policy of nature's God.

Looking abroad into the heavens, we see an organization there corresponding

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Looking abroad into the heavens, we see an organization there corresponding

precisely with the governmental order of the patriarchal principle—namely, that of families or worlds ruled by a head; that head and a number of others, by a greater; and that higher one, with his associates of the same family, by a mightier still. We see this order in the universe, in the great system of similar worlds receiving light and life from one great central globe; that one, with its fellows and their satellites, again revolving round a mightier centre; and then all these combined around a greater still. If analogy with nature be a token of Divinity, that analogy exists in "Mormonism."

Let the honest scientific inquirer answer to himself this question:—If there need exist in the universe so splendid an organization of matter, why not of mind? Or has the Creator expended all his energies of order and of system upon the inferior elements of nature, and left none for that immense morality—the arrangement or the controlling of the spiritual intelligences that (analogy as much in "Mormonism" as in nature) fill the unnumbered worlds of space? What principle is more beautiful to contemplate, or could more strikingly bear the impress of truth, than the idea that by one and the same arrangement, "matter" and "mind," or man and the worlds they occupy, have received their government and their organization?

Again: The "Mormon" doctrine of the cosmos of the spheres that fill the universe—their similarity in origin to those of this earth—is corroborated by those scientific facts which show that suns, moons, and spheres, solar, lunar, planetary and stellar, depend upon the same laws, and revolve in the same system, while the fact of a great central globe (attached to each system) wherein there is no day nor night—a world without sun, moon, or planets—is only another way of telling the great "Mormon" principle that humanity shall progress upwards to superior spheres, where all is light, in due proportion to the light and day within the soul.

Again: As the sun, we, as men and women, are constituted, we have laid before us a plan of eternal progress within the natural boundary of our powers—upward that does not take us away from ourselves to carry out, and then return, of His eternal wisdom who is always with

to combine every essential for development or progress within the thing itself.

"We started to show that "Mormonism" was "grand and sublime in its scheme," and for proof we refer to the vastness and simplicity of the governmental plan which is ascribed to God.—A plan that can cover universes or even the remoteness of a humble family alike—a plan not only suited for governmental purposes, but for the dissemination of Jehovah's Spirit and will through the vast realms of space; for on the wings of patriarchal organization can be carried forth from world to world revelation, truth, intelligence, and light. Every statement of harmony, every principle of progress, and that eternally. If wisdom and completeness be signs of Divinity, surely they are here!

And we may truthfully say that "Mormonism" bears the evidence of the framing of the God of righteousness, because it presents views of divinity that bear so perfectly on this life—that so much of man's future blessing with a present righteousness enters, that they tend irresistibly to make it man's interest to be good.

We said it would tend to develop the ties of the family circle, and shed the truest and holiest affection there. The proof that it does so is here: We can challenge any person in the world—or can challenge the reader to think, if in any of any principle that could by any possibility be used to develop the family affection, or to devote them to the cultivation of mankind, in the doctrine of their eternal continuance, and of their being the framework of all our future joys.

And who shall say that the principles which "Mormonism" teaches of happy endless existence, flowing so naturally out of the circumstances of this life, does not tend to make men and women glad and kind to show that the wisdom of the Creator's arrangement is contained in this state of existence, and that to be good is to be happy?

Now, then, to the small extent that we have gone, we can say, if hardly with exaggeration, that "Mormonism" is a tendency to good. It is a tendency to good, to holiness, to righteousness, to wisdom, to knowledge, to glory, to the tokens of Divinity, that "Mormonism" is Divinity.

HOW TO TEST RELIGION.

BY ELDER JOHN LINDSAY.

That it is possible, for mankind to apply a correct and reliable test to the different religions believed in and taught, is a matter of conjecture and dispute. Very few indeed seem to have any idea, that there is a revealed rule by which all religions and doctrines can be tested.

The opinions of men in relation to this subject are almost as numerous and varied as their character and faces, which fact accounts for the many sects and parties that now exist, and also for the feelings of hatred and malice so often exhibited one towards another.

There are a few that think it necessary to test every man and the doctrines he teaches by the Scriptures of divine truth. But we must confess that those holding this opinion are very few when really brought to the point of trial, while a greater number by far only judge of the different creeds and systems by the success that attends their progress, and the popularity they command in the world. But the great mass of the people think it is impossible to know who are right and who are wrong. How often do we hear the despairing expression made use of, that this is a problem only to be solved when we lay off this mortal coil and enter upon a new sphere of existence. What a distressing thought—what awful uncertainty! The bare idea of such dreadful suspense is enough to turn the brain, especially when we take into consideration a principle that is so extensively believed in by the world—namely, that the moment the spirit leaves this fleshy tabernacle it flies away either to everlasting felicity in the mansions of bliss, or to eternal torment to dwell for ever with the sons of perdition! No wonder there is so much commotion in the religious world, and that so many of its veterans become the inmates of lunatic asylums, while thousands of others not having courage enough to bear the awful suspense, commit the horrible crime of terminating their existence upon the earth. O man! how much misery, degradation, and punishment of all kinds thou hast brought upon thyself, because of the dis-

regard thou hast manifested to the glorious revelations the Lord thy God hath given thee to instruct thee in things pertaining to life and salvation, to guide thy reason, and to show thee how all thy wants and necessities can be gratified both in time and eternity.

That there is a revealed rule by which the doctrines of all men can be tested, (and even the men themselves,) we are glad to be able to testify; and it is the object of this article to show how it can be applied by all those who really love the truth and desire to know it for themselves.

In the first place, however, let us consider for a moment what would be the most definite course to take in order to prove the truth of any man's assertion, in relation to any new discovery he might announce to the world. For instance, if a man should come before the public with the announcement that he had discovered a medicine, the virtues of which would (if taken according to his direction,) eradicate the most inveterate diseases from the human system, and in its place establish a good equilibrium, it is very certain that such a statement would be at once denounced as being false, and the man would be looked upon as a vile impostor—one of the many "quacks" that have from time to time imposed their nauseous physic upon the community at large, in order that they might be enriched at the expense of the unsuspecting and unwary. Few indeed would look upon him, with a favourable eye; everybody would (with but few exceptions,) be ready to join in the cry of "Imposture! delusion!" &c., without adopting any plan or system to prove the matter beyond a doubt to be either true or false. Not but what such a medicine is very much wanted by the people; for old diseases are all the while becoming more inveterate in their nature, and new ones of a most disastrous character are ever and anon making their appearance, striking with awe the inhabitants of the earth where these are of the most frequent occurrence.

Now, we ask, Would the above be suf-

ficient to guarantee the condemnation of any man as being an impostor? Certainly not. No one with propriety could say he was an impostor until he had tested his medicine—"weighed it in the balances, and found it wanting." Public opinion is not to be relied upon in such cases. A certain course must be taken by the people to demonstrate the real facts of the case.

Now, it is precisely so in relation to religion. No man has the right to condemn another until he has proven his doctrines to be false by the divine rule—that rule which Jesus so earnestly recommended the people to apply upon one occasion when he perceived they were in doubt about his doctrines. He answered them and said—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John vii. 16.) Now, here was a rule that Jesus gave to the people, whereby they could satisfy themselves in relation to the doctrines he taught and his own Divinity; and this privilege was not confined to a certain few, but was given for all that would willingly and honestly apply it. It was through this very principle, or by applying this rule, that the Apostle Peter obtained a knowledge that Jesus was the Christ. When he asserted this to be a fact, Jesus said—"Flesh and blood hath not revealed it unto thee, but my Father in heaven."

Jesus also, upon another occasion, speaking of this subject says, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son; and he to whomsoever the Son will reveal him." (Matt. xi. 27.)

Now, it is evident from the above that no man has the right to condemn the principles another believes in, unless he

can do so by the revelations that the Lord has given, or may give; and that this is the only principle by which mankind can obtain a knowledge of the divine religion must be evident to every one that will calmly reflect upon the matter. In fact, we are told emphatically in the Scriptures that no man can say that Jesus is the Christ, but by the Holy Ghost. And in order to prove that it is highly necessary to obtain a knowledge of him, we have only again to refer to his own words—"And this is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent."

It might be considered by some to be too much to expect from the Lord that he would condescend to reveal himself in this manner to his creatures. The Apostle James, however, did not think so, but recommended—"If any man lacked wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

Now, it is a fact that those who condemn Joseph Smith and the doctrines he taught have never adopted this plan, but have, without much reflection, (if any,) joined in the cry of "False prophet!—delusion!" &c.; while those who have applied the divine test can with the greatest of confidence bear their testimony to the divinity of his mission and to the power and virtue that accompany a practice of the principles which he was the honoured instrument in the hands of God of bringing before this generation.

In conclusion, then, we advise all men to come forth and prove the matter for themselves; and we promise them, in the name of Jesus Christ, that they shall have evidence sufficient to convince them that Joseph Smith was sent of God, and that "Mormonism" is a Divine system.

HISTORY OF JOSEPH SMITH.

(Continued from page 763.)

[February, 1844.]

Thursday, 8th. Held Mayor's Court, and tried two negroes for attempting to marry white women: fined one \$25, and the other \$5. In the evening there was

a political meeting in the Assembly Room, when brother Phelps publicly read for the first time my "Views of the Powers and Policy of the General Government." I addressed the meeting as follows:—

"I would not have suffered my name to

have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the Constitution guarantees unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the Government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocents; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness, and truth, in maintaining the laws and Constitution of the United States, if need be, for the general good of mankind."

I was followed by Elders Hyde and Taylor, and a unanimous vote was taken to maintain my political views.

Friday, 9th. Held Mayor's Court in my dining-room on the case, "Nauvoo versus William Withers," for assault. Case withdrawn on my recommendation.

This evening a public meeting was held. I extract from the *Neighbour* :—

"PUBLIC MEETING.

On Friday, the 9th instant, a public meeting was held in the Assembly Room, at which a public address of General Joseph Smith's to the citizens of the United States was read by Judge Phelps. The address is certainly an able document, big with meaning and interest, clearly pointing out the way for the temporal salvation of this Union, showing what would be our best policy, pointing out the rocks and quicksand where our political bark is in danger of being wrecked, and the way to escape it, and evincing a knowledge and foresight of our political economy worthy of the writer.

Appropriate remarks were made by several gentlemen after the reading of the address."

Saturday, 10th. I instructed the Marshal to inform Mr. Cole, who kept a select school in the Assembly Room, that I must for the future have that room for my own use.

Prayer-meeting in the Assembly Room. Prayed for sister Richards and others, who were sick.

A Conference was held at Tuscaloosa County, Alabama: Elder John Brown, President; and George W. Stewart, Clerk.

Three Branches were represented, containing 9 Elders, 2 Priests, 3 Teachers, 3 Deacons, and 123 members.

Sunday, 11th. Snow on the ground. Thaw commenced in the afternoon. I was at home.

Monday, 12th. I sat in the City Council, and recommended the repeal of the ordinances entitled "An extra ordinance for the extra case of Joseph Smith," "An ordinance to prevent unlawful search or seizure of persons or property, by foreign process, in the city of Nauvoo," and "An ordinance regulating the currency;" and they were repealed accordingly. The Memorial to Congress, passed December 21, 1843, was again read, and signed by the Councillors, Aldermen, Mayor, Recorder, and Marshal.

I instructed Councillor Orson Pratt to call all the Illinois Representatives together, and tell them our sufferings have been such that we must have that document passed, and we will have it.

"You must go in for it. Go to John Quincy Adams and ask him to call the delegation from Massachusetts separate from the Illinois delegation, and demand the same. Go to Henry Clay and other prominent men. Call public meetings in the city of Washington. Take the saloon, publish the admittance so much per ticket, invite the members of both houses to come and hear you, and rear upon them. You may take all my writings you think anything of and read to them, &c., and you shall prosper, in the name of God. Amen."

The Recorder presented the report of the attendance of the City Council, from which it appears that I have sat with them eleven sessions, from the 14th October, 1843, to the 16th January, 1844, inclusive.

Councillor O. Pratt nominated George P. Stiles as Councillor during his absence, which was confirmed by the Council.

I burned \$81 of city scrip according to ordinance.

Thawing. Streets very dirty.

Tuesday, 13th. I was at home. Settled with Theodore Turley, and gave him the deed of a lot.

Having received an invitation from brother J. L. Heywood to visit Quincy, I wrote him in reply :—

"Nauvoo, February 13, 1844.

Dear brother Heywood,—I sit down at this time to acknowledge the receipt of, and reciprocate the friendly feelings manifest in

years of the 7th instant; and, although surrounded by a press of business, shall take pleasure in spending a few moments to reply.

I would take the greatest pleasure imaginable in coming down to Quincy on a visit to see you and all my friends in your city, would business and circumstances permit; but it would be a matter of impossibility almost for me to leave home at the present time, in consequence of a multitude of business which I have daily to attend to. Moreover, wisdom and prudence seem to forbid my coming, on account of the bitter feeling which manifests itself in various places between this and Quincy,—not that I have any apprehensions for my personal safety; for the same kind hand which hath hitherto been my shield and support would save me from the power of my wicked persecutors; but something might grow out of it which would prompt my adversaries to get out another illegal writ, and would eventually, probably, cost me some three or four thousand dollars, as in other cases, and under which I have still to labour to disadvantage. Under these considerations, therefore, I am compelled to decline paying you a visit for the present. At the same time, in connection with Mrs. Smith, I tender my warmest acknowledgment for the invitation.

I am pleased to hear of the prosperity of your Branch, and hope it will continue; for, although I never feel to force my doctrines upon any person, I rejoice to see prejudice give way to truth, and the traditions of men dispersed by the pure principles of the Gospel of Jesus Christ.

(To be continued.)

I should be pleased to have the privilege of forming an acquaintance with your partner, Mr. Kimball, and his help; and should they ever come up this way, I hope they will call and see me.

As respects things in Nauvoo, I have nothing to say but good. Although the moderate of this county breathe out their shame with a continual fear, and threaten extermination, &c., the citizens of Nauvoo are at peace: they fear no danger, for the report of mobs has become so common, that the 'Mormons' pay no attention to it whatever. Each man minds his own business, and all are making improvements as fast as they can. In fact, things in general seem prosperous and pleasing; and I never saw a better feeling amongst the Saints than at the present time.

My family have been some sick of late, and continue so, especially my youngest boy.

Accept, dear sir, the warmest respects of myself and Mrs. Smith, and please present the same to your lady. In the meantime I remain your friend and brother.

JOSEPH SMITH.

President Brigham Young returned from Bear Creek settlements, where he had been preaching for the last few days.

Wednesday, 14th. At home through the day. In the evening the Assembly Room was filled by the brethren, when my "Views of the Powers and Policy of the Government of the United States" was again read. I afterwards spoke on the same subject at considerable length.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 3, 1869.

THE truth of the old maxim, that "Order is heaven's first law," we are willing to accept, without taking upon ourselves the burden of proof. The imperative necessity of certain leading and governing rules which should occupy the position of first principles in all systems and governments is to us no problem.

In the social and religious elements of man's nature—the ever increasing development of that intelligence and the restive promptings of the immortal spirit of Divinity within him, are found the germs of those great governing rules and principles so congenial to his peace and happiness, and so important to the purporting of his being. In applying the details of these principles, and working them out to meet

the various wants, conditions, and circumstances of mankind, have been the devoted object and the ceaseless and untiring labours of the servants of God in every dispensation of his providence in past ages. Through tradition, and the consequent ignorance and misguided judgment of mankind, they have been continually at war with those principles in which are involved their best interests, and which can alone bring to them that peace and happiness which they are capacitated to enjoy. Blindly have they stumbled upon the very object which they seek, without finding it. The difficulties originating in their ignorance have ever been the great barriers which have crossed the pathway of their happiness. They have equally clustered in formidable numbers along the pathway of the righteous, retarding and obstructing at every step their efforts to emancipate the world from thralldom and error. The means which have been used at different periods throughout the world's history for its emancipation have differed in their character according to the circumstances and condition of the people to whom they were given. Accordingly, when the faith of the people was small, such requirements and such principles were presented to them as would be the most conducive to lead them on to further knowledge, by encouraging them to faithfulness and stability in the little they had received, assuring them that they were only in the incipient stages of that eternal and progressive system which would eventually bestow upon them all wisdom and power. They were to start at a point with the promise that as they advanced their vision should become more clear, and faith would spring up within them, and that while on the journey they should receive a little here, and a little there, until their knowledge was perfected. Hence we find the Apostle saying to the ancient Saints, upon one occasion, that they were but babes in Christ, and such as had need of the sincere milk of the word,—at the same time assuring them that meat and strong food was for those who were full-grown, or had attained to the stature of men and women in Christ Jesus. Our own experience demonstrates the truth of the Apostle's declarations, and teaches us that this work, in all its principles, is progressive; and so soon as we have sufficiently learned one lesson, there is another pointed out equally important for our observance. Whatever may be the course indicated by which we can obtain this knowledge, it should be regarded by us as the legitimate and proper means for the attainment of the one object—namely, eternal life. We should be exceedingly thankful for every change which may occur, and look upon it as a movement in the advance—a nearer approximation to the fulness of our joy and the goal of our happiness. The changes which occur through life's journey are never passed but once by us. They are the finger-boards by the wayside, which can never be revisited; and when once passed, if we have done well, we shall have no desire to travel the road again.

The instruction which we have recently published for the Elders to preach, the Gospel without purse and scrip, and which is now about being carried out in this Mission, is fraught with more blessings than any change which has occurred for many years past in this land. If we walk by sight alone, we fail to develop within ourselves that confidence, self-reliance, and faith so indispensable to our advancement and growth in the knowledge of the truth. That character of means which will throw around us such a train of circumstances as will call into requisition every principle embraced within the profession of our faith is the surest means that can be devised for our progress. It will keep the channel between ourselves and our God constantly open before us, and by this means every principle of our religion becomes to us a matter-of-fact—a living reality, and under such circumstances our necessities suggest to us that for

which we should both live and pray. In doing so we obtain that experience by which we can respond to the instruction which Jesus gave to his disciples with all the feeling within us, and say, "Give us this day our daily bread." The assurance will spring up and increase within us, that the promise of our Great Apostle and High Priest was not without signification when he said, "Lo, I am with you always." Not only will preaching without purse and scrip prove his servants, but it will also prove those amongst whom they may labour. So long as the wants of the Ministry are supplied by the appropriation of Church funds, a large portion of their faith must necessarily be inactive, there existing no necessity for its particular development in that direction. Who can, with the same degree of confidence, pray for or exercise faith in that which they already possess, which they would be likely to do if they did not possess it? It must be evident to all that under such circumstances these principles can only exist in theory, and in a condition so abstract from our wants, that they form no part of the realities of our daily life. While the necessity exists for the Ministry to increase in the knowledge of God by the development of these principles within them, there exists an equal necessity for those to whom they minister to be perfected in the same way. In preaching the Gospel without purse and scrip, the door is effectually closed against all who may have been induced to labour for any object other than the salvation of the people, and they will henceforward be enabled to bend their minds and energies more effectually and undividedly to the labour of their ministry. It will have the effect of bringing the responsibilities of both the Priesthood and Saints nearer home, by developing the resources of their minds, increasing their spiritual strength, promoting confidence in themselves and in their God, and forming that acquaintance with the great governing rules and principles of their own being and of the kingdom of God, which are abiding in their nature, and which no other means could so effectually do.

SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News.")

(Concluded from page 766.)

2 p.m.

Singing by the choir.

Prayer by Elder Lorenzo Snow.

Choir sang—"Behold the Saviour of mankind."

The sacrament was administered by Bishops Hunter, Hardy, Little, Smoot, and McRae.

Patriarch John Young next addressed the meeting. He dwelt at some length on the great blessings enjoyed by the Latter-day Saints. He rejoiced in the society of the people of God, and felt as willing to share with them their afflictions as he was to participate in their

blessings. Reasoned upon the passage of Scripture which says, "How shall we escape, if we neglect so great salvation?" He felt satisfied that the Saints never had such good times as they now have, and they ought to show their appreciation by their faithfulness and integrity. Said the gratitude of every Saint ought to be called forth by the plentiful harvest they are reaping this season. Testified to the truth he had received, to the revelation of the fulness of the Gospel, the restoration of the Priesthood, and the Patriarchal order. Prophesied that the ship Zion will move forward, despite all opposition:

it will ride triumphant over all its enemies, and every man and woman that wants to go with it must keep on board the old ship. Encouraged the Saints to be faithful in all their duties, and blessed them by his authority as a Patriarch in Israel, and in the name of the Lord Jesus Christ.

President Heber C. Kimball bore testimony to the discourses delivered by Elder Hyde and President B. Young in the morning, and to that just preached by uncle John. He knew the power of God was in the Conference: it was exhibited in every discourse, it was manifest in every countenance, and enjoyed by every Saint. He felt to prophesy that the Gospel will go forth in greater power to the nations than it has done heretofore, and eventually the scripture will be fulfilled which saith, "A nation shall be born in a day;" and if the people will wake up from their slumbers, the work of God will spread abroad and shortly commence in all nations. The power of God manifested here is felt by the Saints in the nations afar off, in as short a space of time as pain in a man's foot is felt in the head. Made some appropriate remarks on the cross of this life, the responsibilities of the Holy Priesthood, and the necessity of constantly walking in the path of rectitude and duty. Counseled the people to multiply in the knowledge of God, as well as in the good things of this life. Contended that whatever is spoken by the Holy Ghost is Scripture, and essential to the salvation of the Saints. Alluded to the power displayed in the days of Elijah, how the Almighty overturned the wicked and established his truth; and in a similar manner will he magnify his servants in the last days.

President Daniel H. Wells said he had rejoiced exceedingly in the good things he had heard from the brethren since the commencement of the Conference, especially that part which pertained to the practicability of sending 200 waggons and teams to the frontiers next season to gather the poor: the practical duties of the Saints always interested him. Called the attention of the brethren to the fact that the Lord's storehouse is empty; and if the people feel an interest in the building of the Temple next year, let them bring in their tithes and their offerings to feed the hands that are expected to be employed in this work, that those who

have the supervision of the public works may not have their hands tied, as has been the case heretofore. The nations of the wicked are offended because of the interference of the Almighty in their affairs, and hence they seek to overthrow his kingdom. Counseled the brethren to assist the President by their means, as well as by their prayers, to carry on the work of the Lord.

Elder John Taylor spoke of the duties and responsibilities of the Presidency of the Church, and the duties of the Saints to assist them. Said the Presidency, Twelve Apostles, and Elders have travelled thousands of miles to preach the Gospel, that the nations might be brought to the knowledge of the truth. Reviewed the folly of men politically, religiously, physically, morally, and philosophically. Observed that all their systems are as corrupt as the Devil wants them to be, and all their movements show their feebleness and imbecility. The people pray, "Thy kingdom come, thy will be done on earth as it is done in heaven;" and to accomplish this, much labour is required, and to do it completely and fully, he knew of no other way than that of implicit obedience to the truths of heaven—to the will of God made known through his servants; and here is the nucleus where the spirit, the light, the intelligence that God has revealed to man, in all ages, is to be gathered together for the perfection of the Saints, and for the effectual carrying on of the ministry of the last days.

President B. Young made a few encouraging remarks, and blessed the people in the name of the Lord, and all the congregation said "Amen." He remarked that when the earth is sanctified and prepared for the abode of the righteous, it will be brought back into the immediate presence of the Father, and the earth will be like a Urim and Thummim.

Choir sang—"Guide us, O thou great Jehovah."

Benediction by Elder Wilford Woodruff.

Monday, October 8, 10 a.m.

Singing by the choir.

Prayer by Bishop Abraham O. Smoot.

Choir sang—"O happy souls who pray."

President B. Young desired the congregation to keep as quiet as possible

while the business of the Conference was transacted.

Elder Orson Hyde then presented the minutes of the Church as follows:—

Brigham Young, is President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball is First, and Daniel H. Wells is Second, Counsellors.

Orson Hyde, is President of the Quorum of the Twelve Apostles; and Oliver Pratt, William Wadsworth, John Taylor, George A. Smith, Amos Lyman, Earl T. Benson, Charles C. Rich, Yordain Smith, Erasmus Snow, Franklin D. Richards, and George C. Olinch is members of said Quorum.

John Smith, is Patriarch of the Church.

Joseph Young, is President of all the Stakeholders; and Levi W. Hancock, Henry Harriman, Zeta Paulsen, Albert P. Rockwood, and Elmore S. Eldredge is his Counsellors.

John Young, is President of the High Priest's Quorum; and Edwin D. Woolley and Samuel W. Richards is his Counsellors.

William B. Smith, is; Justin A. Lincoln, Samuel W. Richards; George Nebeker, John T. Olmsted, Joseph W. Young, Gilbert Clements, Edward Partridge, Franklin B. Woolley, and Orson Pratt, Jan., members of the High Council.

John Nebeker, President of the Elders' Quorum.

Edward Hunter, Presiding Bishop; and Leonard W. Hardy and John C. Yates, his Counsellors.

Lewis Wright, President of the Priests' Quorum; and William Whiting and Samuel Miller, his Counsellors.

McGee Harris, President of the Teachers' Quorum.

John S. Girty, President of the Deacons' Quorum; and William Cook and Warren Hardy, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder; and Wilford Woodruff, his Assistant.

The foregoing Quorums and Authorities were all voted by acclamation, and said said all were unanimously sustained by the Conference.

Elder John T. Cairns then read a report of the cash taking received during the last four years, and of the cash disbursements of the Trustee-in-Trust during the same period.

The following named persons were then appointed Deacons, to govern order in the Tabernacle, and to receive and keep the offerings of money for public worship:—Israel Irvine, Albert Henry, Andrew Hart, Hiram Milner, John W. Woolley, Edmund Green, Amos Harriman, Isaac Foster, William Carter, Louis Rollins, Robert J. Gelling, William P. Melstine.

President B. Young made a few remarks on the duties and responsibilities of the Trustee-in-Trust. In relation to the public lands, he said:—“My policy is to let the men who labor hard have the land, and those who sit in their easy chairs and do nothing can do very well with lighter food.” And he wished to build the Temple, not for the people to meet in, but for the Priesthood to meet in and receive instruction in the things of God.”

Elder John T. Cairns read a financial report of the Manse and Fund.

President B. Young commented on the subject of sending missionaries to the nations. Observing that if the Elders, when abroad, got more money than was necessary for their immediate wants, they were homebound expected to give it to the people, and understand that they go to the world to save the heathen in heart, and not to fleece them. Made some observations upon the conduct of the Government officials, complimenting some two or three of them for their gentlemanly deportment and honorable treatment of the Saints.

Moved by the President, seconded and carried, that this Conference adjourn till Saturday, the 6th day of April, 1861, at ten o'clock a.m.

Choir sang—“Praise ye the Lord.”

President Heber C. Kimball pronounced the following

EXHORTATION.

O God, the Eternal Father, in the name of thy Son Jesus Christ, we bid thee to look down from the heavens upon

us, thy servants and handmaids who have assembled together at this time to consider thee in a Conference. Surely, what has been done in answer unto thy holy will. Great that every one may go home rejoicing, meditating and contemplating upon those things that have transpired. Sanctify our hearts and our affections, and all that is within us, with thine own will. Fill us with wisdom, light, knowledge, discernment, and clothe us with the power of God, that we may do right, walk in the holy commandments of our Father and God, in that which will please thee at all times, and whereby thou art glorified in truth.

Let thy blessing rest upon all those that have attended this Conference, that they may not receive any harm from the changeableness of the weather; and where any have received cold, rebuke them, and

bless thy people with health. Bless thy Saints throughout the valleys of these mountains, and also all those scattered among the nations of the earth and upon the islands of the sea.

Take us into thy kind care and protection; direct us with thy blessing; help us to be humble and faithful. Let the light of Christ be in us, and let the Holy Ghost take up his abode with us—with all thy servants, from the Presidency down to the lowest member in thy kingdom, not only here, but throughout the world.

Hear us, O Lord, in these things; for into thy hands we commit ourselves, in the name of the Lord Jesus Christ, our Redeemer. Amen.

J. V. LONG,

Clerk of Conference.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Emperor Napoleon has inaugurated certain changes in the French Constitution. In order "to afford to the great bodies of the State a more direct participation in the general policy of the Government," the Imperial decree provides that the Senate and the Corps Legislatif shall annually vote and discuss an address in reply to the Imperial speech at the opening of the Chambers; that measures be taken to facilitate to the Corps Legislatif the expression of its opinion and the publicity of its debates; that the Emperor nominate Ministers without particularity; that the Ministry of the Imperial Household be suppressed, and its functions united with those of the Palace Marshal; that the Algerine and Colonial Ministry be suppressed, and the Colonial administration united with the Ministry of the Marine. Other ministerial changes are also decreed. Advice from Naples state that the losses inflicting the Abruzzi had been increased, partly by disbanded Royal soldiers and partly by former Garibaldians, and that some disturbances had occurred in the three towns of Tagliano, Celano, and Segusiano. Seventeen hundred Garibaldians, who have chosen to return to their homes, embarked for Genoa, November 27th. As many more were to embark next day. The China Mail states that hostilities have commenced in the North. Tartar cavalry ranged with force in two divisions. Allied army visiting better luck. In China the rebels are threatening Hanchuan. The Dutch troops at Begermaning have been twice repulsed by the rebels. Mr. Charles McCarthy assumed the government of Oregon on the 22nd October.

AMERICAN.—There is a mass of American news relative to the progress of secession in the Southern States, and each paper will not only tend to increase that mass, but also make the crisis of the Union more distant. Both Ottoburn and the Red. Her banks and millions of capital are pouring into the Southern States. The following is gathered from the proceedings of the Legislature of South Carolina, Nov. 10:—"On the question of the Union of America, the Southern sentiment that he had received the following communication from Mr. Cass:—"To the Honourable the President and Members of the Senate: I herewith submit the appointment of United States Senator from South Carolina—James Calhoun, Jr." The House adopted unanimously Mr. Calhoun's resignation. A bill passed providing for the right to remove from office. The House then took up the Union of America Bill; and after a prolonged discussion, and the adoption of amendments from the time of closing debates on December 10th, till the time the Convention meeting on December 17th, the bill passed unanimously, the whole number present (one hundred and seventeen)

voting 'Aye.' Forty-one Senators were present, and all of them voted in favour of the bill as amended. The Minute-men are out in great force, marching down the main streets, and making a grand display of fireworks." Despatches from Alabama affirm that nearly the whole State is for secession, and, as in South Carolina, a State Convention is to be held, and the military organized. The *New York Herald's* correspondent from Montgomery, November 9th, says—"All parties here will unite in sending disunion members to the Convention. Many influential citizens are tendering money and arms to Governor Moore. The military companies of this city, fully armed and equipped, have tendered their services to the Governor. Our citizens are all unanimous for disunion. A plan for secession will be organized next week. The Governor, Supreme Court Judges, Circuit Judges, both the Senators, and all the Congressmen, save one, are for disunion. The Minute-men are organizing, and will have 30,000 members enrolled before the 1st of January." Equally important news is also received from Georgia. Senator Toombs from that State has resigned his seat in the United States Senate, which resignation was hailed in South Carolina with immense enthusiasm. A Georgia despatch of Nov. 10th, bringing news that all goods from Northern nullification States are to be taxed, says, "The Retaliatory Bill will come up in the House on its third reading next Tuesday. It provides a tax of 25 per cent. on all goods from States which have nullified the Fugitive Slave Law, and exempts foreign goods from taxation." A Charleston despatch, Nov. 9, says, "An immense mass meeting of the citizens of Charleston was held this evening. Heretofore they have stood as two to one for union, but now are unanimously for disunion. The resolutions adopted demand immediate action. A large delegation of Georgians has arrived to-day. The revolution has surely commenced. South Carolina, Georgia, and Florida, all the cotton States, will secede before Congress meets. The women of South Carolina are also unanimous for resistance. Palmetto flags are floating from many streets in Charleston. The steamship *Krystone* State had to haul down the United States' flag and hoist the Palmetto flag before her arrival at the port of Charleston." At an immense mass meeting, of later date, when the Speaker declared, "This Union is dissolved," the enthusiasm of the people was beyond bounds. The outside meetings were addressed by leading merchants and capitalists, all declaring their readiness to sacrifice all in maintaining South Carolina's honour. The news of Senator Hammond's resignation, and that Governor Pettus, of Mississippi, will call the Legislature immediately, was received with wild enthusiasm. Other Senators are expected to resign. In Virginia, Florida, Washington, New Orleans, and other places, corresponding signs of the times appear; and the *New York Herald's* Washington correspondent gives the crowning news, dated Nov. 12th, that the "President received a very formidable document this morning from South Carolina, in which that State declares her independence."

MEMORABILIA.

FIRST ENGLISH RAILWAY.—The first railway opened in England was the Stockton and Darlington line, the second being the Liverpool and Manchester line.

HIGHEST POINT IN ENGLAND.—The highest point in England is Cora Hill, Dudley, on the top of which Cromwell placed his cannon to fire at Dudley Castle.

THE HARPIES.—In mythology, the Harpies were the three daughters of Oceanus and Terra—namely, Aëla, Ocyrops, and Celæno, who had faces of women, wings and bodies of vultures, and their hands and feet armed with large claws.

THE EARTH'S JOURNEY.—In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays.

TO PREVENT SNEEZING.—A sneeze may be instantly prevented by pressing the finger upwards against the division of the nose, at the point where the upper lip, inside, joins the gum. Another plan is to expire all the air possible from the lungs the moment indications of a sneeze are felt.

EARS OF THE HORSE.—It is a good sign for a horse to carry one ear forward and the other backward, when on a journey, because this stretching of the ears in contrary directions shows that he is attentive to what is taking place around him. Few horses sleep without pointing their ears thus, so that they may receive notice of the approach of objects in every direction. When horses or mules march in company at night, those in front throw their ears forward, those in the rear throw them backwards, while those in the centre turn them laterally, or crossways.

LIGHTNING RODS.—A lightning-rod will not protect a building at a radius of four times the height of the rod above the building. A radius of twice the height is safe. If the rod is ten feet high above the building, it will, if properly constructed, protect all parts of the house at a distance of twenty feet from the rod.

SUBSTITUTE FOR A MICROSCOPE.—When it is desired to examine a small object, and a microscope is not at hand, a substitute for one may be quickly made by filling two small white glass bottles with water. Cross these at right angles over one another, and look at the object through the cross, when it will be seen considerably magnified.

PRODUCE OF A SINGLE GRAIN OF CORN.—A single grain of wheat properly cultivated, and having all its produce left in the earth for reproduction, will, in five years only, multiply itself 366,562,500,000 times. The calculation is as follows:—1st year, 1 grain will produce 5 ears, or 250 grains; 2nd year, the 250 grains will produce 1,250 ears, or 62,500 grains; 3rd year, the 62,500 grains will produce 312,500 ears, or 15,625,000 grains; 4th year, the 15,625,000 grains will produce 78,125,000 ears, or 3,906,250,000 grains; 5th year, the 3,906,250,000 grains will produce 19,531,250,000 ears, or 966,562,500,000 grains.

VARIETIES.

CURE FOR WARTS AND CORNS.—The bark of a willow-tree burnt to ashes, mixed with strong vinegar and applied to the parts, will remove all corns or excrescences on any part of the body.

TAX UPON WOMEN WHO MARRIED.—Among the many noticeable customs, tenures, &c., recorded in "Domesday Book," there is mention of a usage at Shrewsbury that what way soever a woman married, if a widow, she was obliged to pay to the king 20s.; and if a virgin, 10s.

TELEGRAPHING THE SCRIPTURES.—The enterprise of the *New York Herald* in all matters relative to the Prince of Wales has been most surprising. When the Prince was about to visit Niagara Falls, all the New York papers were alike anxious to give an early report of his visit; but the *Herald* determined that none of its contemporaries should make so much capital of the Prince as it intended to do itself. Mr. House was at Niagara ready to report the proceedings to Mr. Bennett, the proprietor of the *Herald*, at New York. The Prince had not arrived, and there was a chance of the *Times* or *Tribune* getting possession of the wires before the *Herald*. In his perplexity, Mr. House flashed along a message to Mr. Bennett, asking him what he was to do in order to keep the wires open. "Telegraph me the Book of Genesis," was the response. That was done. Still the report of the Prince was not ready. "What am I to do now?" asked Mr. House. "Telegraph the Book of Revelation all the way through," replied Mr. Bennett; and the clerks turned to the end of the Bible and telegraphed accordingly. In the office of the *New York Herald* are the two Books of Holy Writ as thus telegraphed. The telegraphing of the Book of Genesis alone cost seven hundred dollars.

HOW A TOAD UNDOES HIMSELF.—A gentleman sent to the *New England Farmer* an amusing description of "How a Toad takes off his Coat and Pants." He says he has seen one do it, and a friend has seen another do the same thing in the same way:—"About the middle of July, I found a toad on a hill of mallow; and not wanting him to leave, I hood around him: he appeared sluggish, and not inclined to move. Presently, I observed him pressing his elbows hard against his sides, and rubbing downwards. He appeared so singular, that I watched to see what he was up to. After a few smart rubs, his skin began to burst open, straight along his back. 'Now,' said I, 'old fellow, you have done it!' But he appeared to be unconcerned, and kept on rubbing until he had worked all his skin into folds on his sides and hips: then grasping one hind leg with both his hands, he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same way. He then took this cast-off outside forward, between his fore legs, into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath, until it came to his fore legs; and then grasping one of these with the opposite hand, by considerable pulling stripped off the skin. Changing hands, he stripped the other; and by a slight motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole. The operation seemed an agreeable one, and occupied but a short time."